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TO SANDY RIVER.

By DAVID S. CRAFTS.

For the Herald and Journal.
Arctian stream, how gently flow
Thy crystal waters o'er;
An emblem fair of that which rolls
From the eternal throne.
Along the banks the graceful trees,
In nature's order grow;
And bend, with fluttering ecstasy,
To view their form below.
When fresh Aurora wakes the morn,
And dew the flowers leave,
I love to chant my native song
Beside the rippling wave;
Where sighing zephyrs fan my brow,
And music's tones dwell,
And sweetest strains of melody
Heavenly music swell.
Thou art the mirror of heaven,
Where'er thy current flows;
"Making the wilderness to bud
And blossom like the rose."
Thou seemest to be a wanderer
From some far brighter shore,
Where mortal wailings ne'er have rolled
Thy peaceful waters o'er.
If this be so, 'twas kind in thee
To leave thy blissful home,
Self-exiled for the weal of man,
Through earthly vale to roam.
O, may my course, while life shall last,
Be gentle, steady, like thine,
To bless with gladness every heart
Whose lot is cast with mine.

For the Herald and Journal.

NEW HAMPSHIRE CONFERENCE SEMINARY.

The friends of this young and highly interesting institution, would, no doubt, be gratified in gaining some information respecting its present prospects and success. It is a well-known fact to all having an acquaintance with this school, that it has, in all former terms, more than met the expectation of its friends. Having attended school at the N. H. Conference Seminary, from its commencement to the present time, with the exception of one summer and one winter term, when it is not expected that the school will be very large, in proportion to the number of the year, the writer has been able to judge with some degree of accuracy, concerning the growing interest, and increasing success, which have, in a remarkable manner, attended it. He has watched its success, excited in its bright prospects, and sympathized in what few troubles have arisen to impede its onward march, with not a small degree of interest. The very first term of this institution was attended with unusual success; a success surpassing the most sanguine expectation of its warmest votaries. Every succeeding term has been characterized by the same increasing interest; and it is seen, more and more fully, that there is a hearty co-operation, on the part of the church, especially within the bounds of the New Hampshire Conference, in the efforts now put forth at this institution, for the advancement of its students, in science, literature, and moral eminence.

The number of students present, this term, is upwards of two hundred; being, at least, thirty more than have attended at any previous term, since the school went into operation. The department of the students is truly remarkable, on account of their respectability, and manifest disposition to do right. Every moment seems to be valued as an inestimable treasure. Every student, with the exception, perhaps, of two or three, who, for want of experience, or proper training in former years, are not able to appreciate the worth of educational advantages, appears to be aspiring to eminence and distinction in usefulness, and are using all proper means to accomplish this end. This fact is clearly demonstrated by the zeal with which the students engage in, and sustain the literary societies of the school. These are three in number; two among the gentlemen, and one among the ladies; which are in successful operation. It becomes necessary to divide the gentlemen into two societies, in order that they all may successfully co-operate.

A spirit of unalloyed harmony and quietude diffuses itself throughout the school. The object of the students is apparently one and the same, namely, *rapid progress up the rugged hill of science*. A large proportion of the students, however, look far beyond the hill of science, to the hill of Zion. Glorious fact! Many of our number are struggling against the besetments of the world, and the powers of darkness, with undaunted courage and persevering diligence.

Social meetings are established with us, held on Tuesday and Saturday evenings, and also on Sabbath mornings, besides the more public exercises of Sabbath evening, which are interesting, favored, we trust, with the divine presence. A meeting of all the professors of religion in the school, was requested, and generally attended, on the very first evening after the opening of the school, at which several resolutions were passed, by a cheerful vote, touching the best means we would endeavor to use, with assisting grace, for our mutual improvement in divine science; and respecting the performance of those duties calculated to create in us the vitality of spiritual life; a spirit of zeal and activity, in laboring to awaken an interest among the unconverted. There are about fifty among us, who seem very much interested in the subject of religion, and are endeavoring to observe the *Student's maxim*, namely: "First, take care of the soul; second, the body, or health; last in order, the studies."

It is not surprising, that many parents and guardians feel less fear and anxiety, in sending their children and friends to an institution marked with such characteristics? Already there are some found among the students, who manifest a strong desire to obtain the "pearl of great price." Does a praying father, who has for many long years been praying for the conversion of his son, or daughter, inquire, Is it my child? O! then let the "prayer of faith" ascend incessantly, to the throne of grace, that God may bless the efforts put forth here for the salvation of your children. Let not God move willing to give the Holy Spirit to them that ask him, and that earnestly parents are to give good gifts to their children? We are hoping and praying, and with some degree of confidence expecting, too, that before the present term shall close, the Lord will, in the abundance of his mercy, pour out a blessing, and many of our associates, who seem, now, to lack but one thing, will be adopted into the family of Christ.

Were it not that many of our number are actively engaged in the service of God, and in the great work of saving souls, thereby throwing around the unconverted a restraining influence, then, parents might have greater cause to be alarmed for the safety of their children, whom

they have sent away from their more immediate influence, into the society of those who cannot feel as parents do, and where they will be in more eminent danger from the evils of the world. But now, though the "roaring lion" may yet be heard in the land, and though the earth may tremble at his awful mutterings, yet we hope he will be kept at bay, and no enterprising youth be taken captive, and robbed of the true dignity of his being. The world of mankind esteems the blessings accruing to it from religious influence far too lightly. "Ye are the salt of the earth," said our Savior to his disciples. And when professors of religion, whether at school, or setting in any other sphere, live not in the possession of those graces of the spirit, and qualifications of mind, which give them a restraining and saving influence upon the world, they are, to say the least, unworthy the name of Christians. As a school, we have, on the whole, very many precious privileges; not only of an intellectual, but what is better, of a religious character.

Students not only generally improve the privileges of our regular religious meetings, but frequently assemble in small companies, at some private room of a student, to enkindle afresh the flame of devotion and love, upon the altar of their hearts. We wish to write a few words in this article, respecting our kind and much loved teachers, that those who have friends at this institution may feel, if possible, more confident that justice is done to them. An experience of a year, under the instruction of the present board of teachers, has fully proved to me, that they are invariably devoted to their business, and universally loved. They are loved, not only for their strict devotion to their profession, but for their parental sympathy and regard, and their manifest disposition to promote the moral and social interests, as well as the intellectual attainments of the students. No means are left unimproved for inspiring the students with animation and zeal—no opportunity passes unimproved for instilling into the mind a sense of the worth of educational privileges, the power of the intellect, and the qualifications which may be acquired for exerting an extensive influence upon the world. Indeed, we feel under great obligation to our teachers for their untiring efforts to do us good; and we hope that success will always attend them. Their memory will be cherished with delight, and we feel confident their influence will essentially affect our lives for good, as long as we remain upon the stage of human action.—(We are confident that the above expressions involve the sentiment of the entire school.) May the teachers of the N. Hampshire Conference Seminary live long to bless the church and the world, and afterwards be received to the realms of unfading glory.

In closing this article, let me invite all lovers of humanity, who may read it—all who feel interested in this institution—all who feel interested in the education, and all wishing to improve and elevate the character of the world, to bear this institution, with all its interests, with all its students, to the throne of divine grace, that we may be visited with the revival of God's work. Parents, pray for your children, that they may be clothed with the mantle of piety. Brethren of the church, forget not the school at the N. H. Conference Seminary.

Here great good may be done in the name of Christ. All we want is union in prayer, faith, and effort, and we shall receive the favor of God. He "will open the windows of heaven, and pour" as "out a blessing, that there shall not be room enough to receive it," and many enterprising sons and daughters return to their parents, rejoicing in God, the rock of their salvation." N. P. P. Sept. 27, 1847.

SPIES IN BOSTON.

Dr. Stevens, "Twelve years ago, in the house where I boarded, in this city, there was a servant woman, who heard me and others talk over the subject of popery, occasionally, and she confessed it at the confessional."

It was then cold winter, and she absented herself and went to a cold room, and staid shivering, (for fear she should hear more on the subject,) frequently. She told my landlady that the priest had made her tell what she had heard talked about in the house, and she dreaded to be obliged to do so.

Since then I have had satisfactory proof of many other just cases. Many a rich family in Boston, and all their private affairs, are thus exposed to the Roman priesthood in this city, by the Catholic servants they employ, without mistrusting it; for many of those who opposed Dr. Beecher and his "Orthodoxy," are greatly in love with this aristocratic religion, love its gaudy show, and think it all right and pure. Fools that they are.

Sept. 22, 1847.

THE WORKING MAN'S DAY.

Man was not made for unceasing labor. Neither his body nor his mind can stand it. We do not need the testimony of physiologists and medical men to prove to us the necessity of periodical repose from labor, and the pernicious results flowing from the absence of it. Experience teaches us that man can no more go on smoothly for months and years without the rest of the Sabbath, than he can go on day by day without sleep by night. Some persons may be able to hold on for a few days by taking only occasional repose, as others may for years by occasional times of relaxation; but the tone of the constitution, both of body and mind, will be far best kept up in the way provided by the God of our nature, by taking regular sleep every night, and regular rest every Sabbath.

When the curse came upon this earth on account of sin, the Lord, mercifully remembering man's frame, suffered not the curse to fall on that seventh day which he had blessed and sanctified. For that day, at least, the sentence was repealed, which doomed man to toil in the sweat of his brow till he returned to the ground. Six days he was to labor, but to rest on the seventh.

Those who, in the providence of God, are placed above the necessity of hard personal labor, cannot enter into a gracious beneficence of his enactment. The Sabbath is specially the poor man's privilege, the working man's day. Is it not a sublime spectacle, this Sabbath in England!—More than four millions of working men over the land secured in one day's rest out of every seven! They and their families guaranteed a maintenance on that day, without the toil and care of the rest of the week, and left free to recruit their bodies by rest, and to refresh and purify their spirits at the fountains of heavenly truth! Blessed is he who seeks to enlarge the privileges of the working classes in this hallowed day! Cursed is he who in any way tries to remove the old landmark of God's merciful ways to the children of men!

During the French Revolution the Sabbath was

abolished for a time, and one day in ten was appointed as a national holiday. But it was soon found that the public health and the commercial prosperity of the country were alike injured, and the ancient and divinely appointed day of rest was publicly resumed.

We could easily prove, by statistical facts, that with nations, as with individuals, the proceeds of work during any lengthened period, would be greater from six days of the week, than from the whole seven; that by due observation of the Sabbath, the amount of human labor would be greatly economized, and the average length of human life throughout the country materially increased; and that by the better economy and application of labor, by the diminution of crime and its concomitant expenses, by the improvement of public health and morals, a vast annual expenditure would be saved; or, in other words, a vast revenue added to the treasure of the country. Verily, even in a commercial view, "in keeping of this commandment, there is great reward."

Voltaire, toward the end of his life, remarked to some of his infidel associates, that all their labor must be lost, and that it was utterly vain to try to put down Christianity, so long as there was the Sabbath; so long as every seventh day men were compelled, more or less, to have their thoughts turned to the things of religion. Truly, therefore, even its enemies being judges, the Lord's day may be reckoned one of the chief bulwarks of social, as well as religious constitution of this land.—English Pres. Mes.

From Field's Scripture Illustrations.

DISSIPATION AND PROCRASTINATION.

It is recorded of Archias, a Grecian magistrate, that, being unpopular in his government, he so far excited the hatred of many of the people, that they conspired against his life. The day arrived when a fatal plot was to be executed. Archias was more than half dissolved in wine and pleasure, when a messenger from Athens, arrived in great haste, with a packet which contained (as afterward appeared) a circumstantial account of the whole conspiracy. The messenger being admitted into the presence of the prince, said, "My lord, the person who writes to you these letters, conjures you to read them immediately, as they contain serious affairs." Archias replied, laughing, "SERIOUS AFFAIRS TO-MORROW!" and so continued his revel. On that same night, in the midst of his mirth, the assassins rushed into the palace, and the morrow found Archias a murdered man!—thus leaving to the world another striking example of the evil of dissipation, and the danger of procrastination.

ISAIAH 56:12.—Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall we die, and much more abundant. Whereas, we know not what shall be on the morrow; for what is your life?—JAMES 4:14.

WAR.

Sir Walter Raleigh confesses that "there is no profession so unprosperous as that of war. Besides the envy and jealousy of men, the spoils, famines, slaughter of the innocent, devastation and burnings, with a world of miseries laid on the laboring man, they are so hateful to God, as with good reason did Monlieu, the Marshal of France, confess, 'that were not the mercies of God infinite and without restriction, it were in vain for those of his profession to hope for any portion of them, seeing the cruelties by them permitted and committed are also infinite.'"

"War," said the sagacious Lord Burleigh, "is the curse, and peace the blessing, of a country. A realm gaineth more by one year's peace, than by ten years' war."

Lord Clarendon wrote fully and strongly against war. He remarks, "A whole city on fire is a spectacle full of horror, but a whole kingdom on fire must be a prospect more terrible; and such is every kingdom in war, where nothing flourishes but rapine, blood, and murder. We cannot make a more lively representation and emblem to ourselves of hell, than by the view of a kingdom in war."

"War breaks all that order, interrupts all that devotion, and extinguishes all that zeal, which peace had kindled in us. It lays waste the dwelling-place of God, as well as of man, and introduces opinions and practices as much against heaven, as against earth, and erects a deity that desires nothing but cruelty and blood."

"It may be, upon a strict survey and disquisition into the elements and injunctions of the Christian religion, that no war will be found justifiable."

Neckar, in his works on the French finances, alluding to war, exclaims, "With what impatience have I wished to discuss this subject! How irresistibly has my heart been led to expatiate on the evils which are ever attendant on this terrible calamity! War, alas, impedes the course of every salutary plan, exhausts the sources of prosperity, and diverts the attention of governors from the happiness of nations. In a word, instead of gentle and benevolent feelings, it substitutes hostility, and hatred, the necessity of oppression, and the rage for desolation. What must be our impression, if we add to the waste of property, the calamities inseparable from war, and endeavor to form an estimate of the lives and sufferings of men!"

Our own Washington, in his correspondence, remarks, "How much more delightful to an undebauched mind, is the task of making improvements on the earth, than all the vain glory which can be acquired by ravaging it by the most interrupted career of conquests. For the sake of humanity it is devoutly to be wished, that the many employments of agriculture, and the harmonizing effects of commerce, should supersede the waste of war, and the ravages of conquest; that swords may be turned into plough-shares, and spears into pruning hooks." The Scriptures express it, and the nations learn war no more."

Franklin, writing to a friend in Europe, says, "How many excellent things might have been done to promote the internal welfare of each country; what bridges, roads, canals, and other useful works, tending to the common felicity, might have been made and established with the money and men foolishly spent in the last seven years. By our mad wars, in doing one another mischief. You are near neighbors, and each has very respectable qualities. You are all Christians; one is the most Christian king, the other, defender of the faith. Manifest the propriety of these titles by your future conduct. By this, says Christ, shall all men know ye are my disciples, if ye love one another; seek peace and endeavor it."

Louis Bonaparte, nursed amid the din of arms, and indebted to conquests for the crown of Holland, thus wrote:—"I have been as enthusiastic, and joyful, as any one before victory; but I confess that even then the sight of a field of battle not only struck me with horror, but even turned me sick. And now that I am advanced in life, I cannot understand, any more than I could at fifteen years of age, how beings who call themselves reasonable, and who have so

much brightness, can employ this short existence, not in helping and aiding each other, and passing through it as gently as possible, but in striving, on the contrary, to destroy each other, as though time did not do this with sufficient rapidity."

Lord Brougham, in one of his speeches in the House of Lords, exclaimed, "I abominate war, as unchristian. I hold it the greatest of human crimes. I deem it to involve all others, violence, blood, rapine, fraud, every thing that can deform the character, alter the nature, and debase the name of man."

George Canning, while Prime Minister of England, made the following remarkable declaration, in a speech on the importance of preserving peace:—"In the whole history of wars between European powers, who ever heard of a war between two great nations having been ended by obtaining the exact identical object for which the war was begun? I believe that in the whole history of Europe, such an instance cannot be found."

TIME AND THE TRAVELLER.

A traveller contemplating the ruins of Babylon, stood with folded arms, and amid the surrounding stillness, thus expressed the thoughts which the scene inspired:—"Where, O! where is Babylon the great, with her impregnable walls and gates of brass, her frowning towers, and her pensile gardens? Where are her luxurious palaces, and her crowded thoroughfares? The stillness of death has succeeded to the active bustle and joyous hilarity of her multitudinous population; scarcely a trace of her former magnificence remains, and her hundreds of thousands of inhabitants have long been sleeping the sleep of death in unknown and unmarked graves. Here thou hast been busy, O Time, thou mighty destroyer."

The traveller having finished his soliloquy, there appeared before him a venerable person of mild aspect, who thus accosted him: "Traveller, I am Time, whom thou hast called the mighty destroyer, and to whose ruthless sway thou hast attributed the melancholy desolation which is here spread out to view. In this charge thou hast wronged me. Mortals have mistaken my character and office. In their pictorial representations, I am always exhibited as wielding a scythe, as if my only purpose was to mark my way with havoc. But behold me! although aged, my step has the elasticity of youth; my hands grasp no instrument of destruction; my countenance expresses no fierce and cruel passions. Deeds of devastation are wrongly attributed to me, and here I appear to vindicate my name."

"Since this beautiful world has sprung from chaos, I have lent my aid to perpetuate its beauty and to impart happiness to all its inhabitants. My reign has been mild and preservative. I have marked the course of the sun, the moon, and the stars, and during the thousands of years in which they have rolled in mighty expanse, I have diminished naught of their lustre—they shine as brightly and as sweetly, they move on their course as harmoniously, as they did when the world was in its infancy. Look at the everlasting hills; they stand as proud and as permanently as they did when they rose up at the command of their mighty Creator. Contemplate the ocean in its ceaseless ebb and flow; I have not diminished its mighty resources."

"But the works of man, you will say, are corroded by my touch, and the beauty and life of man flee before my approach. Even in this you wrong me. I have witnessed the rise and fall of empires, and have seen countless generations of men pass from the stage of human life, but in neither case have I hastened their doom. Sin has been the great destroyer—the vices of men have scattered desolation over the fair face of creation. The thousands who have fallen on the battle-field have not fallen by my hand; the scattered ruins of these once mighty cities, whose memorial has nearly perished, have not been strewn by my hand, but by the hands of earthly conquerors, who have trodden down, in their march of conquest, the palaces of the rich and the hovels of the poor. The great works of man, originating in pride, have been subverted by folly and cruelty. Cities once proud, populous, and magnificent, have utterly disappeared, not by the operation of time, but in the conflicts of men, and in the execution of the just judgments of heaven."

"Most diseases derive their origin or their virulence from human vice or folly; and wars, resulting from the passions of men, swell the lists of the dead. Many a furrow is marked on the brow of man, which is attributed to Time, in which Time has had no agency; and many a tomb in the grave who go there prematurely, and not by the weight of years. Men once lived nearly a thousand years, and now they seldom fulfil three-score years and ten. It is not because I am now more emphatically a destroyer, but their sins and follies have curtailed the term of their existence. Even the works of men in ancient days, might have still stood to be gazed upon, if no other influence than mine had been exerted."

"The stones of Jerusalem's temple are no longer recognized; but they might now have occupied their place in the glorious structure, had not God otherwise decreed in punishment of man's sins. Look at the pyramids of Egypt; these, the stately and strong monuments of former ages, I have only effaced the names of their vain-glorious builders. Traveller! I am not a mighty destroyer. I am the friend of man; I afford him precious opportunities; I mitigate his severest woes; I afford him seed-time and harvest, summer and winter, in agreeable vicissitudes; let him be virtuous, and then it will no longer be said I mar his works."

The venerable personage disappeared when he had thus spoken, and the traveller, mentally acknowledging the justice of his vindication, pursued his travels, to mark with greater discrimination the wide-spread desolation which had been brought into the world by human crime."

CHURCH AND STATE.

The history of Geneva is singular, as containing within itself a demonstration, that under every form, both of truth and error, the State and the Church are intolerant. The State oppresses the Church—the Church, in her turn, tempted by the State, oppresses those who differ from her; and so the work goes on. At first it was the State and Romanism—the fruit, intolerance; next it was the State and Unitarianism—the fruit, intolerance; next it was the State and Calvinism—the fruit, intolerance; in the Canton de Vaud, it is the State and democratic infidelity—the fruit, intolerance. The demonstration is such that no man can resist its power. Inoculate the Church, so as to speak, with the State, and the same plague invariably follows; no constitution—not the most heavenly—is proof against the virus.—John Knox, escaping from the Castle of St. Andrews, in Scotland, and compelled to flee the kingdom for his life, found security in Geneva, because there his religion was the religion of the State. If it had not been, he would merely have

gone out from one fire for another fire to devour him. Servetus, escaping in like manner from a Roman Catholic prison in France, where he would otherwise have been burned in person (as he was in effigy) fled also to Geneva; but his religion not being the religion of the State, the evangelical republic burned him. And thus the grand error of the Reformers in the union of Church and State occasioned what perhaps is the darkest crime that stains the annals of the Reformation. The burning of Servetus in Roman Catholic fires would have added but an imperceptible shade to the blackness of darkness in a system which invariably had been one of intolerance and cruelty. But the man was permitted by divine Providence to escape, and to come to Geneva, to be burned alive there, by a State allied to a system of faith and mercy, to show to all the world that even that system cannot be trusted with human power; that the State, in connection with the Church, though it be the purest church in the world, will bring forth intolerance and murder. The union is adulterous, the progeny is sinful works, even though the mother be the embodied profession of justification by faith. God's mercy becomes changed into man's cruelty. So in the brightest spot of piety then on the face of the earth, amidst the outshining glory of the great doctrines of the gospel—justification by faith—God permitted the smoke and the cry of torture by fire to go up to heaven, to teach the nations that even purity of doctrine, if enforced by the State, will produce the bitter fruits of a corrupt gospel and an infidel apostasy; that is the lesson read in the smoke of the funeral pyre of Servetus, as it rolls up black against the stars of heaven; that the union of Church and State, even of a pure Church in a free State, is the destruction of religious liberty.—Cheever's Wanderings of a Pilgrim.

From the New England Puritan.

HOW TO HAVE WATER IN YOUR WELL IN A DRY TIME.

Yes, and enough of it, and that of the best quality, both for drinking, and washing. You have only in good season, to conduct into your wells the water that falls on your buildings. This can be done by means of troughs, at a very trifling expense, and with but little trouble, compared with what it often costs a family to obtain water from a greater distance.

The water, though warmer at first, will soon assume the common temperature of the well. It will also be much purer than what is found in most wells, not being impregnated with the saline and mineral qualities of the earth. In order, however, to have it in the purest state, and free from sediment, time should be allowed after the commencement of a rain, for the roofs of the buildings to become thoroughly washed of the dust which accumulates on them in a dry time. Care should also be taken, so to adjust the end of the trough at the well, that the water will fall directly to the bottom of the well without impinging on the stones. If this caution be not observed, some of the earth, and other impurities mingled with the stones, may be washed into the well, and the stones themselves may eventually be loosened.

Doubtless there are wells in so porous a soil, as to hold no water in a dry season. Those in which I know the experiment to have been tried, are sunk in solid rock.

In some regions the land is so sandy, or clayey, that no good well can be obtained in the ordinary way. In such cases, probably, a cistern may be formed of stone, or brick, and a cement of water lime, which will answer all the purposes of a well, provided it be sunk so deep as to secure it from the frost in the winter, and to make the water cool in summer. I would also suggest that it may be wise for a man to dig his well where he would prefer to have it, without much regard to the prospect of striking a spring, if he can fill it from the eaves of his buildings.

FLOWERS.

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar, and the tomb. The Persian, in the far East, claps his hands with glee, as he gathers the abundant blossoms—the illuminated scripture of the prairies. The Cupid of the ancient Hindus, tipped his arrows with flowers, and orange buds are the bridal crown with us, a nation of yesterday. Flowers garlanded the Grecian altar, and they hang in votive wreaths before the Christian shrine. All these are appropriate uses. Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and their beauty ascend in perpetual worship before the Most High.

UNPRECEDENTED RAILWAY SPEED.

A trial was made on the 18th of last June, over seven miles of the London and Birmingham Railroad, of a new locomotive with driving wheels eight feet in diameter. It ran the seven miles, with a full train of twelve cars attached, over a grade of sixteen feet to the mile, in five seconds less than seven minutes, or at the rate of something over a mile a minute. At this tremendous velocity the engine is stated to have performed its work with perfect steadiness, and entire freedom from any lateral swaying or surging motion. This trial was an interesting and important one on many accounts. It is the highest rate of speed ever attained on a railroad with a full train, and it was attained on the narrow gauge, 4 feet 8 1/2 inches between the rails, which, with a single exception, is the width of all railroads in the United States. It was the largest driving wheel ever believed, that railway speed increases almost in the direct ratio of the diameter of the driving wheels. One revolution of an eight foot wheel, covers twice as much ground as that of a four foot wheel. The Great Western Railroad, of England, with a broad gauge, seven feet between the rails, would probably bear with safety a twelve foot driving wheel, and obtain a proportionate increase of speed. The Hartford and New Haven railroad is so thoroughly and substantially constructed, that a velocity of a mile a minute could probably be attained upon it with an eight foot driving wheel, with safety.

The largest driving wheels now used in this country are six feet in diameter, and from that down to four feet. A few weeks since a train of twelve cars was drawn over the Boston and Worcester railroad, a distance of 44 1/2 miles, by a new locomotive engine with a six foot driving wheel, in 78 minutes, or at the rate of 33 miles an hour. This is the greatest sustained velocity yet attained in this country, with a full train of

cars attached to the engine. The successful result of the late trial on the London and Birmingham road will probably lead to an increase of speed upon railways, by bringing into general use driving wheels of large diameter upon all thorough built roads where a high rate of velocity is required.

A MOCK EXECUTION.

A strange spectacle was witnessed lately at Arnhem, in Holland. A Catholic priest named Gekpins, having been condemned to death for assassination, the king commuted the sentence into perpetual imprisonment, and the application of the punishment called "brandishing of the axe," which consists in making a prisoner undergo a pretended execution. A scaffold was prepared exactly as for an execution, and a coffin was on it as if to receive the bloody and mangled remains of the condemned. At twelve o'clock in the day Gekpins was driven in a cart to the scaffold. His head and neck were bare, he wore no coat, his hair was cut very close, and his hands were tied behind his back. Two priests were with him giving him religious consolation, and two other carriages contained the officers of justice and the executioner and his assistants, the latter carrying an axe. A detachment of soldiers accompanied the cart, and another surrounded the scaffold. Gekpins ascended to his appointed place with a tottering step. His eyes were then bandaged, and his head placed on the block. One of the assistant executioners seized him by the hair to keep his head in the right position, and two other assistants held him by the shoulders. The chief executioner then took the axe, flourished it in the air, and let it descend on the prisoner's neck, so as to make him feel the cold steel. The man who held his head, afterwards released it; and, for about five minutes, the executioner continued to brandish the axe around the prisoner's head, so close that he could hear the whizzing. The emotion of Gekpins was so great that he fainted. When the ceremony was completed, his hands were untied, and he was recovered to prison in the cart. About thirty thousand persons waited from daylight to witness this singular proceeding, the like of which had not occurred within the memory of man. Previous to the prisoner's arrival, the crowd was merry and boisterous, and roared forth several songs; but, on the conclusion of the mock execution, it dispersed in silence, and apparently feeling strong emotion.—Galignani's Messenger.

ROMANCES.

It is probable that of all the causes which have injured the health of woman, the principal has been the prodigious multiplication of romances, during the last century. From the cradle to the most advanced age, they read them with an eagerness which keeps them almost without motion and without sleep. A young girl, instead of running about and playing, reads, perpetually reads, and at twenty becomes full of vapors, instead of being qualified for the duties of a good wife or nurse. These causes, which influence the physical equality, influence the moral man. I have known persons of both sexes, whose constitutions would have been robust, weakened gradually by the too strong impressions of impassioned writings. The most tender romances hinder marriages instead of promoting them. A woman, while her heart is warmed by the language of love, does not see a husband—a hero must lay his laurels at her feet. The fire of love does not warm her heart; it only inflames her imagination.—Tissot.

CAST-IRON PAGODA.

Perhaps the most curious object discovered at Chinkiang, and which has excited many ingenious speculations as to the ancient progress of the Chinese in many of the useful arts, was a small Pagoda, made entirely of cast-iron. Some have called it Gutzlaff's Pagoda, for he is said to have been the first to find it out; and it excited so much attention, that the question was at one time mooted, as to the possibility of taking it to pieces, and conveying it to England, as a remarkable specimen of Chinese antiquity. Nor would this have been at all impossible; for, although it had seven stories, it was, altogether, little more than thirty feet high, and each story was cast in separate pieces. It was of an octagonal shape, and had originally been ornamented in high relief on every side, though the lapse of ages had much defaced the ornaments. It was calculated by Mr. Gutzlaff, that this remarkable structure must be, at least, 1200 years old, judging from the characters still found upon it. Whatever its age may be, there can be no question that it proves the Chinese were acquainted with the art of casting large masses of iron, and of using them, both for solidity, and for ornament, centuries before it was adopted in Europe.—Voyage of the Nemesis.

LOUIS PHILIPPE AND THE SWISS.

A Goon Hit.—In the month of June, 1836, the French ambassador at Bern, the Duke de Montebello, addressed a note to the Swiss Diet, demanding, in haughty and imperative terms, the expulsion of the Italian French refugees then sojourning in Switzerland. The tone of the note, as well as its object, excited to the highest pitch the indignation of the people. The "Nouvelles Vaudoises," a radical paper published at Lausanne, in the canton of Vaud, in a long and virulent article against the aggressions of France, fell a-foul of Louis Philippe, applying to that great personage the epithets of renegade, turncoat, and traitor. The Duke de Montebello immediately lodged a complaint against the editor, Mr. Gaullinier, for a libel against the King, his master. The defence was, "Louis Philippe's name was not mentioned; that a 'great personage of France,' was alluded to, it is true; but that there were many other 'great personages of France,' to whom such appellations might apply with equal truth and justice." But the learned Judge was of a different opinion, and the following judgment, now on record in the criminal court of Lausanne, was rendered:—Whereas, it is impossible not to recognize his Majesty Louis Philippe, under the appellations of "political apostate," and "turn-coat;" and whereas, as regards the epithet of "traitor," it appears from M. Thiers' history of the French Revolution, that Louis Philippe was the only French General officer who passed over to the enemy with Dumouriez; and whereas these constitute a libel: The Court condemns the said Gaullinier to a fine of fifty francs.

Those that by their cunning craftiness, draw others to sin and error, shall not, with all their craft and cunning, escape ruin themselves.

NEW WORK ON BOOK-KEEPING.

The Journal, adapted to the Boston market, is the smallest retail paper published in America. George N. Cosser, Associate Editor, Boston, 2d Edition, (1847), price 62½ cents. Blank Books 30 cents per pair.

William C. Gillette's demand for this work is its best recommendation—upwards of 200 mercantile firms in the city of Boston having adopted the method, in the short space of one year. Its first publication. Numerous testimonials of its excellence have been received from Merchants, Clerks, Professors, Teachers, and the Press. Professor Tullock says "I would give my first edition as I am now doing, if you had made the subject so simple and so plain. I think it decidedly superior to any other work on the subject." E. B. Whitman writes, "*Gillette's Guide*, a gem of the kind. You have there been signally successful in making plain to the comprehension of the pupil every difficult principle of the science." John A. Smith, *professor of the Mercantile School, Boston*, says, "It is evidently a well digested, practical treatise, and such as one might expect to find from an able, practical accountant." Thomas Gage, says, "We believe it to be the best system we ever saw." "It is a concise, accurate, and time saving plan commending itself to the general use of mercantile men." "Every business man," —*Boston Courier*. "The most concise and comprehensive treatise upon double-entry that we have ever seen." —*Boston Traveller*.

For sale by the Book-sellers generally, and at CORNER OF STATE AND COULING ROOM, NO. 37 STARK STREET, BOSTON. This establishment is open day and evening for instruction in Writing, Book-keeping, and the other requirements of a Merchant's Clerk, upon a system of mutual improvement. The NAVIGATION Department is under the immediate charge of a Professor of Nautical Science in the United States Navy.

Sept. 1. 3m

TO MEDICAL STUDENTS.
A MEDICAL Student can have his tuition and office rent &c. with the use of a good library, without charge, by performing some small service. He can also obtain a rooming place in the city, and to save expense, will address a line to A. B. S. No 1112, Boston, Mass., he shall learn the particulars.

Sept. 8. 1m

JOSEPH HOCKEY,
WEIGHER AND GAUGER,
ALSO, BY APPOINTMENT OF THE CITY AUTHORITIES,
INSPECTOR FOR WEIGHTS AND MEASURE OF BUNDLE HAY.
No. 16 (Ex State) CITY WHARF, BOSTON.
Aug. 25.

EDWARD HENNESSY,
DEALER IN CHAIRS AND CHAMBER FURNITURE.
TIRE, NO. 23 BRATTLE STREET, BOSTON;
for sale of new and second hand Furniture, Carpets, &c. Boston Patterns. A general assortment of Chairs, consisting of Boston Pattern Mahogany Arm Chair, New Style case seat and back, and a variety of other styles. Extra Strong Mahogany chairs, (suitable for Offices and stores.)
A general assortment of cane seat and common chairs, also Bedsteads, Trunk Stools of all kinds, constantly on hand Wholesale and Retail.

April 28th, 1847. kply

G. W. PRUDEN & SON
FURNITURE, Feather, and Carpet Ware House, Nos. 4, 5, & 6 Blackstone Street, where may be found a good assortment of

Clement & Vetterlee, having taken the new and splendid store, 47 Ann St., would call the attention of purchasers of ready made *Clothing* to their large and well selected stock.

which they have just manufactured expressly for the New England trade; and having had several years experience in the manufacture of Clothing, and a knowledge of the taste of purchasers, at *Wholesale or Retail*, articles, both as to style and price, as will give satisfaction. Constantly on hand a good and beautiful assortment of *Guineas, Topcoats, Blank Overalls, Green Jackets, Stripped Stripes, and every article* readily made Clothing, from the finest to the coarsest fabric. Garments made to order, in the most tasteful and most fashionable style. The public are invited to call at 47 Avon St. second door south from Blackstone St., Boston.

Sept. 22. 3m. C. CLEMENT. N. WETHERBEE.

CHEAP HAT AND CAP STORE.

HOWES & NASON have removed from No. 18, Union street, to No. 10, South Market street, opposite Park Hall, where they keep constantly on hand *HATS* of different quantities and styles, such as Beaver, Nutra, Mole skin, and Silk, and are constantly manufacturing all the *CAPS*, of the latest patterns. Also, Trunks, Valises, Carpet Bags, Umbrellas, &c.

N. B. Old Hats taken in exchange for new.

July 28. 3m. P. S. HOWES. C. B. NASON.

CHRISTIAN LOVE,

OR, CHARITY AN ESSENTIAL ELEMENT OF TRUE CHRISTIAN CHARACTER, by Rev. D. W. Paine. This is a beautiful gift miniature volume, written in popular style, and peculiarly adapted to the present wants of the Christian church. The style of the S. S. Advocate says of it, "I regret and its editor will equally commend themselves to the reader, and no one who has read it can read it again WITHOUT BENEFIT." Published by SHORT & CO., *London*. 30 cents retail, with the usual discount to wholesale purchasers.

June 9

ALBION

CLOTHES WAREHOUSE.

MOTLEY & CLAPP,

Corner of Tremont and Beacon Streets; entrance on Tremont;
W. M. MOTLEY. GEORGE CLAPP.

BOSTON.

GENTLEMEN will find this establishment worthy of their patronage, as they are supplied furnished by them with made in the best manner and latest style.

Gentlemen's Dressing Gown constantly on hand, together with every article pertaining to a gentleman's wardrobe.

Paris fashions received monthly.

Sept. 22. 3m.

DR. S. STOCKING.

SURGEON DENTIST.

for Drawing Rooms, Parlors, Public Halls, and Churches.—Also, ENTRY, CHAMBER, and STAIR CARPETS. We are prepared to exhibit at our store in Boston, more than two

HUNDRED VARIETIES of *Styles and Patterns*. These offered WHOLESALE or RETAIL, at *manufacturers' prices*. Purchasers of Crockings in very large or small quantities are respectfully invited to examine this *superior stock*, and pay no commissions or agents. We buy the wool, spin and weave it, and sell the finished carpet. There are often no less than four distinct branches of business, and require four profits be paid. We ask but *one profit* upon the whole, and sell our splendid stock of Carpets at *very low prices*.

Sept. 29. 4w. HENRY PETTES & CO.

FURNITURE AND FEATHER WARE
HOUSE,
NOS. 48, 50 & 52, BLACKSTONE STREET.
W. F. & E. H. BRADBURY would invite their friends and customers, that they continue business at the Old Stand, where may be found a good assortment of FURNITURE, FEATHERS, MATTRASSES, LOOKING GLASSES, &c. Goods peddled for Country trade at short notice.

N. B. Best quality LIVE GEER FEATHERS selling cheap.

1/4 April.

Book and Job Printing,
BY ABNER FORBES,
(Remaining partner of the late Firm of Ellis & Forbes,
of the old Stand, 73 Cornhill.)

BOOKS, BILL HEADS,
PAMPHLETS, POSTERS,
CATALOGUES, LABELS,
NOTICES, CARDS, &c. &c.,

And POWER PRESS WORK, of every variety, on the reasonable terms.

DR. A. B. SNOW
HAS removed to 215 Washington Street, at

A. FORBES, Printer, 37 Cornhill.

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